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OUR DENOMINATIONAL WORK.

V. — PUBLICATION.

IT is hardly necessary that we should use many words to set forth the importance of the instrumentality offered to us by the Pen and the Press.

The dependence of every cause upon these mighty agencies in this age of the world is too thoroughly acknowledged to require frequent assertion; and yet few of us probably realize to how large an extent they are carrying on the best activities of the time. With these at his command, the scholar in his little study can influence the world. No matter how poor a man may be, or how lowly may be his station, if he harbors in his mind some great thought, with the aid of these great instrumentalities he can bring nations to his feet. The time has gone by when it is even questioned whether the pen is mightier than the sword.

Our purpose now is simply to speak of this subject in connection with our own religious work.

We have been much given to complaining at the want of laborers to enter the great field of opportunity which we see so plainly spread out before us. Here are openings all

over the land, where, if only the men could be found suited to the work, we should soon see churches of our faith, and all those beneficent accompaniments which we are accustomed to look for as the fruits of Liberal preaching and organization. And we have cried with earnest yearning, "Oh for the men, fired with holy zeal, and gifted with powers of speech and action, who shall enter this great field, and gather up its golden sheaves!"

All the while Gutenberg and Faust and Watt and Hoe, and the long line of inventors, as they are embodied in the perfected miracle of their labors and thoughts, have been calling to us from the elaborate establishments of the "Wilsons" and the "University Press," — "Here are we, use us!" And the world is waiting, taught long ago to look for its best influences from the printed page, ready to welcome the thoughts and truths which these wonderful presses can send forth, as numerous as the snow-flakes, whenever we speak the word of command.

We are willing to allow, that, for efficient service in extending the boundaries of our faith, and for kindling and influencing men with words of life, nothing is so powerful as the living voice; but, since we have not the men, there can be no question that our great reliance must be upon this potent enginery which is thus ready to our hands.

We have spoken of the readiness to welcome what we may offer. This is important. A few years ago we could not have been sure of such a welcome; at that time, if we printed books, we knew that there was only a limited range in which they would be read. It is different now. There has been an earnest quickening of the spirit of religious inquiry, and men are everywhere asking for the latest and freshest thought; and there is no power in narrow bigotry now to place a ban upon it, if it chances to be liberal thought. Not only have such writers as Stanley and Mau-

rice and Bushnell and Spencer accustomed the public mind to views which would have been startling a quarter of a century ago, but such works as Renan and Colenso, with their more decided sweep, forcing themselves as they have done upon the notice of the Christian world in every denomination, have cut a broad way into the deep, dark forests of ecclesiastical prejudice and dogmatism; and, while they have let in the light, they have also made it very easy for the comparatively moderate heresies of our writers to enter. We were interested to hear a prominent publisher say the other day, that the call for liberal philosophical or theological or scientific books is greater from those of other denominations than from our own.

The way being thus prepared, it is of the next importance to know that the character and ability of the books by our writers have been worthy of the opportunity thus offered. These books have taken an unquestioned place among the best religious literature of the world. No one who professes to be a thinker or a student can afford now to be unacquainted with the writings of Channing and Dewey and Hedge and Clarke, and the other of our familiar names. An intelligent Russian declared recently, that the book which was now being more widely circulated than any other in his country was a volume of the writings of Dr. Channing; and a gentleman from Norway lately told us, that, in that country also, no foreign author was more widely read and known: while from France and England we hear constantly such testimonies as that of Robertson, of England, who declared, in those eloquent words which have been often quoted of late, his indebtedness to the same great mind.

Under such circumstances, the Executive Committee of the Association have not hesitated as to the propriety of making much of this branch of their opportunity, and

they have matured plans, which are now ready to be carried out, for active and extensive work in connection with it. They have reviewed carefully the books and tracts hitherto published by the Association, and have caused to be reprinted all such as seem adapted to the wants of the present time. They have purchased the plates of certain books which seemed to them worthy of a wide circulation, and which were not likely to receive it in the ordinary chances of trade; and they have also undertaken to publish some new works which they believe fitted to advance the cause of Liberal Christianity.

They are about to undertake more actively than they have done hitherto, the sale and circulation of these books. They wish to send out agents to canvass among our societies and elsewhere; and they ask the co-operation of all who are willing to aid in this important work. Let our friends feel that they can hardly do a better service than by buying some of these books, and placing them in the hands of those who have not learned yet what our doctrines are.

Another method of using this instrumentality, on which the Committee have resolved, is that of issuing tracts for gratuitous distribution. We have already some which are admirably adapted for this purpose, among the valuable series which was gathered in former years; and these are eagerly welcomed as we scatter them now. But they felt that there is reason for desiring something that shall come more directly out of the ripest thought and experience of our denomination; and they have arranged for the production of a new series of Tracts, by different authors, of which the first is given in the present number of our Journal. Many of them will, as in this instance, be first printed in these pages, but they are intended for separate gratuitous distribution; and presenting, as they will, some of the most

important topics of religious doctrine and life, we look to them as a most valuable aid to the progress of our cause.

Yet another movement in connection with this work of Publication is that which is described in the article in this number, on the "Ladies' Commission on Sunday-school Books," the object of which is to prepare and select suitable religious reading for the young.

May the blessing of God rest upon all these efforts, and may they receive from our denomination that hearty support on which, under him, their success depends!

THE ATONEMENT IN CONNECTION WITH THE DEATH OF CHRIST.

BY F. H. HEDGE, D.D.

THE "Atonement," in Christian theology, is the action of Christ's ministry in bringing men by faith and obedience into right relation with God.

The death of Christ is regarded by the Christian Church as the supreme act in that mediatorial agency. An efficacy has been ascribed to it beyond the emphasis it gives to the general influence of his character and life, as an attestation of the truth, as the highest proof the Son of Man could give of the strength and sincerity of his conviction. In the view of the majority of Christians, it is a good deal more than this. According to some, it is an expiatory sacrifice required by God for the remission of sins; the satisfaction of a debt due to Divine justice, which had a right to demand the everlasting perdition of the human race as the penalty of Adam's sin, but was willing to accept the death of Christ as compensation instead. According to others, it is a demonstration or device

enabling God, consistently with the fixed principles of his government, to pardon sin which else, in view of the dignity and claims of Divine law, were unpardonable. There is no essential difference in principle between these two views. The idea of *vicarious satisfaction*, in the way of expiation or of demonstration, is common to both. The rational Christian rejects this idea, as inconsistent with those views of the Divine nature which seem to him to be the dictate of reason and the doctrine of the gospel; and which represent God as a loving Father who forgives, unconditionally, penitent sinners.

On the other hand, there is a negative extreme in relation to this matter, — a way of thinking which makes no account of the cross as an element of the Christian dispensation, which denies all value to the death of Christ, beyond the evidence it furnishes of his sincerity, and the consequent presumption it affords of his Divine authority. This view does not satisfy the Christian consciousness, no more than it does the sense of the Scripture.

Our conception of the efficacy of Christ's death, as a means of atonement, will depend on our view of the person of Christ; his place and function in the spiritual-historical economy. If we view him merely as a human individual, differing from other individuals only in the excellence of his character, the wisdom of his doctrine, and the purity of his life, the gospel history will be to us comparatively a barren tale; the true import of the facts and ideas presented by it, will be for ever hidden from our eyes. It is not thus that Jesus speaks of himself. It is not thus that he is described by his apostles. He declares himself, and they describe him, as a representative personality, — a revelation of God in man, a manifestation, a showing forth of the Divine, by which mankind are to be taught and won, redeemed from evil and united to God.

"For in him," says Paul, "dwelt all the fulness of the Godhead bodily." "Ye know," says John, "that he was manifested to take away the sins of the world." The point of view, then, from which to regard the cross of Christ, is the idea of the God-man, — Christ a manifestation of divine humanity.

It is in the light of this idea that we are to interpret the Atonement. That central truth of the Christian system finds its best expression in these words of Christ, "If I be lifted up from the earth, I will draw all men unto me." We have here the end to be accomplished, and the means by which it is to be effected. The end is spiritual emancipation, redemption from the power of earth and sin, reconciliation and union with God. The means by which it is to be effected is Christ's *drawing*, — the moral attraction of that supreme example of self-renunciation, of self-annihilation, which the cross exhibits to our reverent contemplation. As Christ is a typical personage, so all his history is typical, consequently his passion. It is a manifestation, a symbol, the contemplation of which exerts a saving influence on the mind.

Herein consists the great difference between the ecclesiastical-dogmatic, and the true, scriptural view of the death of Christ, and the Atonement, as connected with it. The former supposes the death of Christ to act *mechanically*, as a substitute for punishment and human righteousness. The other supposes it to act *morally*, as a motive and inducement to righteousness. We readily distinguish between these two modes of action, — the mechanical and the moral. We see them illustrated in analogous cases in human life. If I wish to reclaim a drunkard, I may act upon him by physical constraint, by removing from him all possible means of intoxication; or I may operate by encouragement and example, by the influence of my char-

acter and life, by a manifestation of temperance and self-denial in my own person. In the one case he is acted upon by mechanical, in the other by moral, agency. If I wish to relieve a debtor from pecuniary embarrassment, I may release him by paying outright the sum which he owes; or I may persuade him, by my influence and example, to such efforts as shall enable him eventually to clear himself. Again, I may train up a child in the way he should go, by enforcing compliance with certain rules, or by exhibiting in my own person a model of the virtues I wish to inculcate. In the one case, I act mechanically; in the other, morally.

The efficacy of Christ's death, as I interpret it, is not a mechanical operation, but a moral influence. It does not save men by offering to Divine justice or Divine wrath an equivalent for punishment, or exhibiting a vicarious righteousness; but by making men good and holy, and thus reconciling and restoring them to God. In other words, *it is not an action on the Divine mind, but on the human.* It does not influence God to forgive, but influences man to repent, and by repentance to be renewed and reconciled to God. Its influence consists in moral attraction. "If I be lifted up, I will draw all men unto me." In what, then, does this attraction consist? How is it that Christ *draws* us by his cross?

1. He draws us, in the first place, by the love he excites in us as a personal benefactor, as a sufferer in our behalf. This is the nearest and most superficial view of the subject. Gratitude to Christ, as a personal benefactor, is by no means the highest of Christian sentiments. Yet it is a Christian sentiment. It has a true foundation in our moral nature, and exerts a quickening and sanctifying influence on all the other sentiments and affections. The veneration we experience for one who has offered up him-

self for the truth, and for human weal, the gratitude we feel to him as a personal benefactor, is not only a just tribute to the object of such sentiments, but a profitable and saving exercise of that which is noblest and best in ourselves. The martyr, who so acts on us through our affections, does more by his death to further the ends which he served, than could have been done by a lengthened life. Such virtue goes forth from the death of Christ; such in kind, but greater in degree than attends the death of other martyrs, inasmuch as his character was more exalted, his mission more extensive, his passion more sublime, than all else that history records of martyr-deeds and martyr-doom. Other heroes are identified with the limited sphere in which and for which they lived and died, — at most, with the age and country which they served; but Jesus is the hero of all times and climes. So long as the Christian world endures, his name will be the centre of history, and his sacrifice will draw all men to him. The relation which other martyrs bear to us personally is distant and faint. We honor the virtues they displayed, we acknowledge the good they accomplished; but it is only indirectly and by inference that we feel ourselves personally indebted to their lives and deaths. But the Christian believer feels towards Jesus a personal obligation, as if the Saviour of the world had had him distinctly in view, and had suffered with special reference to him, as one who should be benefited by his ministry and death. To the believing Christian, he is nearer than any character in history is or can be. We are bound with him in one bond, leagued in one interest, and that, the central interest of human life. Herein consists the peculiar attraction of that cross, by which the crucified draws his own. It is no stranger, but a brother, whom we see lifted up in that sacred "monstrance," in which the world's host was eleva-

ted to human view. The sacred heart that bled upon that wood has watered human-kind with its saving blood, — the blood of the Son of Man. It was the great and divine brother "who bore our sins in his own body on that tree," and shed his life to gather us all into one brotherhood of faith and love.

2. Christ draws us by exhibiting in himself, on the cross, the power and beauty of a true and divine humanity. Christ, I have said, is a revelation of God in man; in other words, of humanity re-instated in the likeness of the Godhead, in which it was conceived. As the Son of God, he represents the Divine; as the Son of Man, he is the representative of the human, — the ideal man; the visible bodying forth of the perfect and divine humanity. All that we behold in him is essentially human, — human in its rudiment and type and idea, if not customary in its manifestation. And, although providentially, officially, he occupies a place peculiar to himself, — psychologically, there was nothing in him that is not, in its germ and possibility, in all men; and which all, in the full unfolding of their humanity, may not hope to realize. Nowhere but in Jesus has our nature reached so ostensibly its true perfection; and, but for him, we had not known what that nature is in its possibility and its calling, — its highest and deepest capacity and strength.

Many wise and good have blessed the world with their living and with their dying; heroes have poured forth their lives on the battlefield, a free libation for their country's good; confessors have given their bodies to be burned, a willing sacrifice to truth; sages have received, in the solitude of their prisons, the cup of death; but nowhere, as in him, has Divinity incarnated itself. There is none in whom the idea is so discriminated from earthly circumstance, so lifted out of its environment and brought

so near to us, as in Christ. In him we behold, as in a mirror, what manner of beings we are and behoove to be, — our actual and possible self. In his virtues we behold our defects; in his greatness, our littleness; our weakness in his strength. At the same time, the qualities which shine forth in him reveal to us an inner man, a Christ yet unformed in the depths of the soul, which the contemplation of that historical Christ is fitted to unfold. Thus, he, in his moral elevation, draws after him all, who, "beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory." Nowhere does the spiritual supremacy of Christ appear so conspicuous as in the closing scene of his earthly career. There we behold the human raised to its highest grandeur, in the final conquest over self and the world. We need not ask if other martyrs have not borne as much, and suffered as keenly, as the Son of Man. Enough that we have here an image, clear and distinct, of humanity triumphant in the last extreme, bearing all and conquering all that man can endure or life inflict. This is not strength of will opposing itself to the power of fate, such as ancient tragedy described, in the chained Prometheus, as the highest in man; but the deeper strength which springs from entire subjection of the will in willing endurance. In the contemplation of the cross, we behold humanity "lifted up from the earth," exalted, transfigured, victorious over fear and pain and every worldly ill, made perfect by suffering, by self-crucifixion *atoned*, — at one with God. We perceive how far this ideal of manhood transcends all others; we accept it as the highest to which man can attain, as the deification of the human; we feel our human nature renewed by the blood of Christ, drawn to the crucified as its apotheosis, the realization of its utmost power.

3. Christ draws us by revealing with the cross the true

significance of sorrow, thus reconciling the soul to inevitable ill, and persuading to the renunciation of the selfish, carnal, pleasure-seeking, earth-bound life. Man is by nature epicurean; he regards pleasure as his natural right, evil as a cross accident, a needless imposition, instead of a necessary element in the scheme of things. So long as we indulge this view, we add new poignancy to inevitable woes, and lose our life in vain attempts to save it. Suffering is not an accident, but a fixed part and a necessary constituent of human life, which, though we escape it for a season, we must sometime abide, and which it is better to accept with patient endurance than to fight against with useless strife. We must be reconciled to sorrow, before we can be truly reconciled to God. This is the doctrine of the cross, that mystic symbol which God has set up in the midst of human history, a type of all earthly grief and pain. To the frank and reverential acceptance of that symbol we are invited by the contemplation of Christ in his humiliation and passion. "If any man come to me, and hate not his own life, he cannot be my disciple; and whoso doth not bear his cross, and come after me, cannot be my disciple." Closely connected with this idea of self-renunciation is that of sacrifice. The death of Christ is a sacrifice, not in the sense of vicarious satisfaction, but of self-immolation. And this is the meaning of all ritual sacrifice. The sacrifices which form so prominent a feature in the ancient religions, Jewish and Gentile, meant the same thing. They were symbolical. They typified, by the shedding of blood, the seat of the soul, the putting away of self, the seat of sin, — the shedding of the selfish, sinful nature by which we are separated from God, and the renunciation of which is atonement with him. This idea the New Testament transferred from the blood of lambs and goats to the blood of Christ. "Now once in

the end of the world hath he appeared, to put away sin by the sacrifice of himself."

To the sacrifice of self, then, we are exhorted by the cross of Christ. His sacrifice is only then effective as atonement for us, when reproduced, as it were, in our own life. So long as there remains in us a principle of action that rebels against God, so long as our wills are opposed to his, so long do we resist the drawing of the cross, and are unreconciled to God in Christ. But when we feel in our hearts that divine attraction, and respond to it with our lives; when self is offered up, and the will of God has become to us in theory the supreme good; and our life, by voluntary sacrifices for duty's sake, illustrates our theory with practical obedience, — then we are not only partakers in the great historical atonement in Christ, but we, too, according to the grace that is given us, atone for others, and, as far as our influence extends, become a sacrifice and a propitiation for the sins of men.

Christianity has been termed a "worship of sorrow." Whatever of truth or of error there may be in that phrase, thus much is undoubtedly true, that the deepest in Christ is best known to those who, with strong sympathy, partake of his passion and enter into his death. Who bear the dying of the Lord Jesus, in them is made manifest his life. There is one view of life which represents happiness as the true end and only good, which bids us shun sorrow, and take our fill of earthly pleasure. There is another view which represents duty as the chief end and good, and teaches us to take up the yoke of necessary ill. These were the opposite views of ancient philosophy, "the Epicureans and the Stoics," the latter of which is Christian as far as it goes. But the gospel teaches a diviner wisdom: it teaches not only to bear with patience inevitable ill, but voluntarily to renounce something of earthly pleasure and

worldly possessions for the sake of other and higher satisfactions, — our own and others' spiritual good. It teaches, in a parable of sorrow, the mystery of life. It sets up a cross by the way, and bids us crucify our love of pleasure and of self.

Great is the import of the cross in the Christian scheme. Nothing more signally illustrates the exterior triumph and historical success of the gospel than that reverend symbol, which, once abhorred and accursed, — an instrument of torture, a sign of guilt and an emblem of shame, — has become a glory and a grace and an idol of the world. Once forbidden within the fold of civil walls, and approached with horror and trembling through the "execrable gates" of cities, it has come to flaunt on regal brows; it crowns the solemn temple; it flames in the battle's van; it glitters on beauty's breast; it is curiously carved in wood and stone; it is framed of jewels and gold. In the centre of the Flavian Amphitheatre in Rome, once the stronghold of polytheism, it occupies the ground where the followers of the crucified were thrown to the lions, or transfixed with the sword. All who behold it revere and bless it. So mightily has the name of the crucified prevailed over the names and kingdoms of the world. The symbol has triumphed: how fares it with the truth which that symbol imports? The name has conquered, but what of the way and the life? The cross which piety honors, and which saving faith embraces, is not that which is made with hands and figured to the eye, but that which is borne in the heart and the life.

It was said by one of the wisest of the moderns, that "only with renunciation can life be truly said to begin." On other grounds, and in quite another spirit, Christ says, "He that seeketh his life shall lose it, and he that loseth his life for my sake shall find it." "I beseech you, there-

fore, by the mercies of God, that ye present your bodies — your lives — a living sacrifice, holy and acceptable, unto the Lord, which is your reasonable service."

LADIES' COMMISSION ON SUNDAY-SCHOOL BOOKS.

Every one interested in the selection of books for a Sunday-school library, in our denomination, knows how difficult it is to obtain such as are not, in one way or another, open to serious objections. In some of our parishes, the publications of the Evangelical Sunday-School Societies are carefully read, and those least objectionable are added to the library. But it seems to be a waste of time and labor, that the results of such an examination should be appropriated by only one Sunday school. In other parishes, where less careful scrutiny is exercised over the library, an agent is authorized to purchase books, with no standard of desirableness whatever; and the result is a heterogenous collection of stories, conveying false religious impressions, or none at all.

In order to encourage the preparation, and to facilitate the selection, of better books, the Secretary of the Unitarian Association, in October last, invited a number of ladies to meet him, and consider the subject of our Sunday-school libraries. These ladies, at his suggestion, formed themselves into an organized body, taking the name of "The Ladies' Commission on Sunday-school Books," and proposing, as their first object, the preparation of a catalogue of books which have been read and approved by competent persons.

Each book recommended to the Commission is referred to the committee to which books of its class are assigned; and, if approved by them, it is sent to the Committee of Final Reference. If each member of this committee concurs in recommending it, the book is placed upon the catalogue. Each book upon the

catalogue must thus have been read and approved by at least eight members of the Commission.

In order that the services of this Commission may be of the greatest usefulness, it is desirable that persons interested in Sunday-school libraries should offer such suggestions and information as may assist in carrying out the work. Lists of books, suitable for Sunday schools, will be at any time gladly received. The catalogue will probably be printed in the course of a few months.

Not only by the preparation of this catalogue, but also by suggesting subjects for books which it is desirable should be written, by procuring a republication of valuable books which are out of print, and the translation of such foreign books as are found to be adapted to our needs, the Commission hope to assist in some degree in the religious education of the children of our churches.

Two of the subjects suggested on which books should be written are the Lord's Prayer and the Ten Commandments. Manuscripts, on these or any other subjects which the Commission may receive, will be sent anonymously to the Committee on Manuscripts. It is also hoped that interesting biographies of men and women of our faith, whose lives are worthy of imitation, may be prepared from time to time.

Any communication addressed to the Ladies' Commission on Sunday-school Books should be sent to the rooms of the Unitarian Association, 245, Washington Street, Boston.

The members of the Commission are, —

ON THE COMMITTEE OF FINAL REFERENCE.

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RECORD OF RELIGIOUS EXPERIENCE.

SECOND LETTER.

Mr. Editor, — The cure of all these imaginations was, however, no laughing matter. It is impossible for me to guess how long I should have worshipped the shadow, rather than the substance, had events allowed me to continue to live absorbed in ecclesiastical abstractions. But, thanks to a kind, though stern Providence, the dream was broken at last. It was the hard discipline of real life; and that not by the ordinary events of existence, but through a strange, sad, and most bitter experience, that turned my attention to the uselessness of the views I was advocating, and led me, by slow and painful steps, to some degree of comprehension of the glorious breadth and freedom of true Christianity.

Of my private history it is neither necessary nor proper here to speak; but of the various outside influences which thronged around to instruct and help my spirit, after sorrow had torn away the dazzling veil of superstition, and opened my eyes to see the world of reality, I may give some suggestive mention.

In the first place I saw, that, though the Episcopal Church claimed to be the only one possessed of scriptural authority, and therefore the chosen receptacle of good gifts for men, other creeds were, in reality, equally blessed with the vivifying influences of the Holy Spirit, and equally powerful in their combat with the evil that is in the world. Nor was the system of training in that Church apparently any better calculated to develop Christian qualities in the hearts of those who grew up under its influence, than were the means of grace employed by "the sects."

I remember a piece of poetry (or rather a set of rhymes) which once went the rounds of the Church papers, and formed a very pleasing picture of youthful piety, only there was no truth to sustain it. I believe it was called "The Little Christian;" and the burden of the lay was, that the little boy who has been baptized into the Church never forgets his heavenly heritage, but

practises forthwith all the virtues suitable to his high calling and prospective reward. In study he is always faithful and diligent; in society, gentle, obedient, and mild; at play, he never yields to selfish or cruel impulses; and all the evil he sees and hears in his intercourse with other little boys, who have received, if any, only heretic baptism, glances off from his anointed soul like water from a duck's back. (The simile is not in the poem.)

Such sentiments answered to my ideal of Church influence, and I believed them so long as I lived in solitude; but, when I returned to the busy world, I saw "little Christians" quarrelling in the streets, cuffing each other, cheating at marbles, and using profane language, like any other badly managed children.

These facts once acknowledged, the question naturally followed: Supposing this belief in apostolic succession to be well founded, is it worth while to contend the question, if the same amount of good can be done outside, as inside, of its authority? And again: If the same amount of good be done by other societies, is it likely that this one really possesses any distinct and superior virtue for the cure of souls? Here was a wedge that was likely to split to pieces my fair ecclesiastical fabric, when it should be struck by successive blows from the multitude of facts and suggestions which observation and reflection had yet to offer. But it took a long time, and a variety of arguments, to bring me to my present liberty. I had been singularly fortunate or unfortunate (fortunate with regard to outward ministrations, unfortunate as these concerned my individual development) in my acquaintance with the clergymen who held the different parishes with which, at different periods, I was connected. They were all men of fine abilities, and excellent characters, though, without exception, High Churchmen. At last I came under the teaching of one of another stamp, — a man whose ministry was a burlesque on his sacred calling, and whose sermons found their type in the discourses of "Mr. Chadband:" indeed there were many points of resemblance between the two characters, — the difference being that "Mr. Chadband" was a conscious, while my clergyman was an unconscious, hypocrite. So far as I am concerned, however, I am

grateful to this well-meaning but utterly preposterous shepherd for his absurdities; as they were the means of convincing me that the sacredness of the ministerial office depends upon the spirit of its incumbent, and not on any virtue in the office itself. Here fell another pillar of my early faith.

Until this time I had been, partly through the legitimate application of High-Church doctrines, partly through the workings of a very imaginative disposition, a complete slave to superstition. The appearance of a priest in his official robes thrilled me with awe; the "sacrament of the eucharist" was a mystery in which I dreaded, yet longed to participate; and I well remember the qualms of conscience which I once experienced, when obliged, during the repairing of the church, to pass the chancel gates, and enter what I considered the Holy of Holies, in order to tack down the carpet! Such puerilities of faith may be considered supererogatory; but they are the natural result of training in a sensuous worship, when the recipient is sufficiently thoughtful to carry out its principles, and sufficiently sincere to give himself up to the influence of those principles.

The next alarm came from a learned friend, who suggested to me that the claim to apostolic succession could not stand the test of historical research, though supported by the unbroken list of bishops which is to be found in High-Church tracts, and other literature of equal value. This hint sent me to the testimony of books. I soon saw that I had been reading too exclusively on one side of a disputed point, besides neglecting information on subjects more important than the claim to antiquity of a Church which numbers so small a part of the Christian world. A swift conviction of the necessity for a larger charity in religious matters, and a warmer activity in the every-day interests of life, now blew the trumpets before which the strong walls of exclusive sectarianism fell flat; and the conquering principles of pure and undefiled religion, simple love to God and man, earnest endeavor to help myself and others in the way of all right progress, began to exert their strengthening and enlarging power upon my character.

It is now about five years since I began to think and judge

for myself on these important subjects. It is unnecessary to enumerate the vital interests of humanity which have taken new and strong development within that space of time throughout the civilized world, and especially in our own country.

With so many objects of serious thought, and so much earnest work to do, I can scarcely regret that my bondage continued so long, inasmuch as I learned fully its weariness and bitterness, and found deliverance in a time when liberty is most precious, and when my grateful activity will be likely to do most good.

Of the many lessons taught me by religious experience, I think the deepest and strongest is *the sacredness of individuality*. The Christian world in general does not take in half the meaning of St. Paul's instructions on this point, which are full of encouragement and warning for all ages: "Now there are diversities of gifts, but the same spirit;" and so on through the whole wonderful epitome of classification in the work of Christ's kingdom on earth.

There has always been, in the different religious denominations, a strong effort to make strict belief in a creed the test of piety in members; and a strong disposition to anathematize those who might find themselves unable to bear so narrow and heavy a yoke upon the freedom of their intellects, and the far-reaching sympathy of their brotherly love. The Church in our day is growing wiser on this head; or, rather, professing Christians are asserting their independence, in spite of its remonstrances. It is no wonder that the conflict should at first be bitter, and that some persons, rejoicing overmuch in their new-found liberty, should run into license. Such are always the results of re-action from tyranny of every sort. After a time it will be seen, that the best way to help the world's advance in all that elevates and purifies humanity is to allow each human soul to act out its individual tendencies, and satisfy its instinctive needs in its dealings with the universal Father, taught and guided only by the beloved Son.

And the next step, after acknowledging to ourselves our individual privileges and responsibilities in *the matter of religious faith and practice*, is to assert these, when necessary,

before the world. It is cowardly to proclaim one set of beliefs in public, because they will suit the majority, while we keep a more satisfactory private creed.

Many do this, and urge in their defence, to the few who are aware of the contradiction, that they shall be misunderstood if they promulgate their deepest convictions, and thereby lose the influence they can exert by keeping, apparently, within the beaten track. But this is not a noble and upright course to pursue, and does not even produce the desired effect. Truth is often wounded by her friends, and hindered by the cowardice of those whom she would fain make her greatest prophets.

It is certain that offence will follow the declaration of any thought which is in advance of the general idea. We are apt to regard spiritual persecution as a thing of the past; forgetting that, though fire may no more consume the body of a dissenter from the popular belief, the flames of bigotry are still burning for the torment of his inquiring spirit, in its struggle for clearer light. The doubts awakened by conflicting systems of theology, together with the burden of conscious failure in the practice of personal righteousness, are enough to sadden every human soul that reaches maturity of thought, and is obliged to exert deliberate and independent choice. And the certain misjudgment of motives by adherents to the system left behind; the bitterness and evil-speaking which attend departure from a faith once professed; the fear, on the part of the individual, lest his movement, while benefiting himself, may injure the community, by the stirring up of this wrath and clamor, and the disturbing of long-cherished beliefs which seem, after all, to suit the needs of many who hold them, — all this is what makes the acknowledgment of any decided change of religious opinion a trial and a sacrifice.

But the sword is sent upon the earth; and he who seeks to stay its quick and powerful working, amidst the opposing forces of prejudice and superstition, is not worthy to call himself a faithful soldier and servant of Christ.

THE CLAIMS OF ANTIOCH COLLEGE.

BY REV. HENRY W. BELLOWS, D.D.

(Concluded.)

It was only when the finances of the college became desperate, that the Christians turned to the Unitarians for aid. Their application was at an inopportune moment. Mr. Mann was at that time too unpopular in Boston, on account of his late conflict with Mr. Webster, to make his college an object of special sympathy there; and Ohio was then practically twice as far off from New England as it is now. Moreover, after a little coquetting many years before, between some of the Christian elders and the Unitarian fathers, which had promised some results, it had become pretty well ascertained that little practical sympathy existed between the two bodies. There was, therefore, no disposition on the part of the Unitarians to mix themselves up with the Christians in Antioch College; and no overtures to this end had at any time proceeded from the Unitarians. Whether the first seekers for help from the Unitarians were regular ambassadors from the college, duly commissioned, or were volunteers, we do not now remember. But we do not forget the time and place, when and where, nor the parties with whom the first spark of interest and co-operation was struck out. The Unitarians were entreated, as by drowning men, to come to the rescue of the Christians, who had an elephant on their hands, and a mill-stone round their necks. The identity of our theology, the disposition to receive our writings, the respect felt for Channing and Ware, the need of our educational experience, were all urged as reasons why we should rally, as Unitarians, and bring all the pecuniary relief in our power to the aid of a liberal Christian college. A certain number of trustees were to be allotted to the Unitarians, as a guarantee of the union of the two bodies in the interests and in the government of the institution. The Unitarians responded coldly to this appeal. About half as much money was raised — and that chiefly in New York and Brooklyn — as was required to relieve

the college from debt. The Unitarians had neither that faith in the Christians, nor that entire good will towards Mr. Mann, which would have guaranteed the hundred thousand dollars then demanded. But they did enough to commit themselves to more. They mixed themselves in as trustees, in a way to enlist their personal feelings, to acquaint themselves with the educational working of the college, and to become earnest converts to the importance of carrying the scheme through.

The admirable results of the intellectual and moral training there, the eager appetite of the young men and women for learning, the obvious want of such an institution, where education should be unhampered by the ecclesiastical bonds that fettered the other thirty colleges in Ohio, the delightful success of the epicene principle, the cheapness of education there with its growing dearness in the Eastern colleges, — all deeply impressed the Unitarian trustees of Antioch with the importance of persuading their denominational friends to uphold the institution if possible. Accordingly, when its finances had by degrees, and in spite of all the brakes applied by Unitarian friends, gone from bad to worse, and the college had become utterly bankrupt, and there was nothing left but to sell it for its debts, its Unitarian friends, assisted mainly by the most suffering and generous friend the college ever had, Mr. Palmer, then and now President of the Broadway Bank, in New York, a "Christian" layman, bought the institution in, for the precise amount of its debts, and at one blow delivered it from that incubus, and from the worse nightmare of the scholarship system. All the fifty thousand dollars, more or less, which the Christian farmers had invested in scholarships, was at once swept from them, to their great scandal and alienation. This was the most serious moral blow — the confiscation, if we may so call it, of the scholarships — which Antioch ever received; for it turned the hearts of her own founders and her natural constituency from her. Yet it was unavoidable. The scholarship holders were victims of their own folly. The plan they had adopted was self-destructive. Most of them had really already got the worth of their investment in the education of their children. But, as they expected a permanent advantage from their money, the utter loss

of their scholarships was enough to disgust and alienate them almost to a man.

Practically, the Unitarian trustees, who, with Mr. Palmer ready to co-operate entirely with them, had bought the college, had now perfect control of it. They might have then done what has since been done, — asserted an equality of corporate influence in the institution, or gone further and made it wholly their own. But so strong was their conviction that it was "Christian" influence which was to draw students to the college, "Christian minds" that needed its educational help, and that the "Christians" were entitled morally to something better than their monetary misfortunes had brought them, that the owners of the college immediately sought a new charter for the institution, under some slight change of name (to obviate legal difficulties), according to which the Christians were always to enjoy a superiority over the Unitarians, and all other friends, in the board of trustees, of twelve to eight; and to this new corporation, with this new charter, the owners of the college made over the unincumbered property, which had cost them only about $50,000, but which had originally cost, and was really worth, over $100,000, — probably $125,000. The Christians, of course, naturally suspected the Unitarians of a wish to supplant them; and their newspapers were constantly flinging out taunts and warnings to this effect. But the Unitarians steadily professed, and at every opportunity proved by their deeds, that they did not want the college exclusively on any terms, and that they were truly anxious to retain the characterizing control of it in Christian hands. They were sustained in this policy, equally by a sense of justice and a sense of interest. They felt that the less formal their possession of the college was, the larger legitimate moral and intellectual possession they might have of the Christian mind. What they wanted was the chance of *giving away* such educational experience, such liberalizing influences, as they possessed; enough power and right in the college to prevent mismanagement, financially, theologically, morally, and educationally, but not enough to weaken "Christian interest," pride, or attendance. Accordingly, they could

afford to fulfil, and more than fulfil, any pledge, positive or implied, they ever made the Christians.

By desperate exertions, and in spite of the total want of any endowment fund, the current expenses of the college, now out of debt, were for a few years met, first, out of the receipts from the students; next, out of donations from the professors and Mr. Mann, who relinquished large parts of their small salaries; thirdly, from contributions raised by Unitarian friends, who bound themselves for three years to certain sums. The pupils, at one time over four hundred, fell off to less than two, when the scholarship system broke down. Meanwhile, Mr. Mann, the object of intense love, pride, and gratitude among the students, worn out by labors, strifes, and anxieties, suddenly died. Rev. Dr. Hill was called to the Presidency, a man then little known at the West; and such guarantees of a bare support were continued to him as made it possible, other circumstances being favorable, to hope to keep the institution afloat, and perhaps steer it into calm and safe water. The Unitarian interest and confidence were doubtless quickened by Dr. Hill's accession to the Presidency. He had many rich personal friends, whose means he was gradually directing into this channel; and had not the war demoralized all Western colleges, and especially all new and struggling institutions, there was a fair hope that the new head would have conducted Antioch College, upon its "Christian" platform, out of its nonage into a healthy and vigorous manhood. But the war at once engrossed the interest of her distant and most important supporters, scattered and diverted students, and discouraged the professors. Meanwhile Dr. Hill received a call at Harvard, which, with extreme reluctance to leave Antioch where he had passed three most happy and useful years, he accepted, chiefly, from despair of the financial prospects of the college. This essentially closed the college for the war. As the only expedient, the Christian and Unitarian trustees, for the sake of an experiment on the denominational zeal of their respective bodies, entered into a written compact, that if either partner would raise, within a year, the sum of $100,000, wherewith to endow the college, the other partner would withdraw, leaving him exclusive owner and manager of

the concern; and it was generously agreed that the Christians should have the first chance to pluck the prize, — they failing, the Unitarians to have the same opportunity the next year. The Christians were confident of their own ability and willingness to raise the endowment fund; and the Unitarians gave them their best hopes and wishes. But, at the end of the year, it was found that they had done absolutely nothing but talk in Conference, and appoint soliciting agents, who got kind words, but no money. The Unitarians did no better the next year; and, when the season expired, they gave, as a reason for their failure, that their constituency would not attempt to endow the college so long as the then existing inequality, or any sectarian or denominational distinction, was embodied in the charter. They offered to raise a hundred thousand dollars by the next July, 1865, if the charter were so amended as to make anybody eligible as a trustee, and to guarantee entire freedom from every theological qualification for all future time, either in the trustees, government, or pupilage of the college. To this the Christian trustees, confident of the good faith of the Unitarians, from a long experience of it, for the most part cordially, and finally all formally, agreed. The united Board secured the amendment of the charter from the Ohio Legislature; and, in June last, the Unitarian trustees met their Christian colleagues at Antioch with satisfactory evidences that the hundred thousand dollars had been promised among their constituents; and they have since made over to the treasurer, then elected, nearly or wholly, this endowment for the college. The Christian trustees immediately, with perfect good faith, made such resignations and such new elections as put the Unitarians and the Christians on a perfect equality in the Board; while they gave the Unitarians the chairmancy of the various committees, and threw the immediate control and direction of the college into the hands of those who had saved and endowed it.

It may well be asked now, with what views do the new trustees, the Unitarian men who control Antioch College, propose to conduct the institution? Has it merely passed from the sectarian uses of one religious body into the denominational service of another? Or is it to be conducted in the special

interest of both these religious bodies? Neither. It is now to be made purely a seat of learning and thorough education, placed, it is true, under the highest moral and religious influences, but with an absolute independence of all theological peculiarities or denominational interests. It is to depend for its pupils on no one sect, or school of sects. It is to select its professors and trustees from no given denomination; only, it is, in its whole spirit and practice, to secure the most thoroughly broad-minded and unsectarian instructors and administrators, be they of what theological order they may. Until within one generation, there has been no college in the country where this spirit prevailed except Harvard. There is no college in the West, except Washington University, at St. Louis, where it prevails now. The Unitarians alone, by the logic of their views, *could* sustain a university, where thought upon all subjects, theological as well as scientific and literary, was left free. It was a matter of conscience with the so-called Orthodox denominations to prescribe and enforce upon the students of their colleges a creed which they claimed to be inspired, and necessary to salvation; and, if the creed was not in the conditions of admission to these colleges, it was always in their pulpits and in their atmosphere. They founded colleges for the express purpose of escaping the unthcological, which they called the unreligious, influence of Harvard. They desired as little practical difference as possible between their colleges and their theological schools. This spirit in our New-England colleges is very much changed, and promises wholly to disappear. There is really little or nothing to complain of, in a sectarian way, in Yale or Williams or Amherst or Brown. And how much Harvard has had to do with bringing about this great reformation by her sturdy unsectarianism, her broad notions of Christianity as a religion not depending on its scholastic dogmas for its power, and capable of being taught in spirit and in truth, without descending into the distinctions of sects and polemical hair-splitters! But, in whose hands but those of the Unitarians could Harvard, during the half-century preceding the last twenty years, have maintained this temper? It was the generous endowments of Unitarian laymen, and the large-minded care of Unitarian min-

isters, that kept her broad and sweet, and in implied rebuke of, and resistance to, the narrow, embittering, and degrading influences of sectarian divinity. Now that this spirit itself is exorcised, and that liberty and faith in a common Christianity shared alike by Trinitarians and Unitarians, prevails among the enlightened and controlling minds of all Christian denominations, it is safe enough to allow the government and administration of Harvard to pass into any hands, trusted by the community as faithful and liberal, let them be orthodox or heterodox, Episcopalian, Calvinistic, or Arminian. Happily, in New England, liberality is no longer a Unitarian peculiarity. Most enlightened men of all sects (if such men can ever be said to belong to any, except by birth, habit, and personal domestic attachment) feel the importance of making our colleges seats of learning, representing interests deeper and more universal than any denominational concerns can be; and they mostly now have a faith that morals and religion can both be adequately taught without sectarian ear-marks and polemical street-cries.

In the West, in spite of what might be anticipated of a newer and less committed state of society and opinion, this is not yet true. The West has, within thirty years, been made the great recruiting ground of our Christian sects, driven out of New England by increasing light and distaste for polemics, and hatred for the sectarian temper. The most sharp, bitter, and positive ministers of the more exclusive sects have found refuge for their narrow and partial spirits in those new regions. Colleges have been founded there by the score in the interest of given denominations. And it is certainly not too much to say, that what remains of the bigotry and superstition and intellectual narrowness of the country has settled in that region. New countries, if they have any religion at all, must have it in very positive and dogmatic forms, either with the emphasis of doctrine, emotion, or symbol. The Methodists, the Jesuits, the ultra-Calvinists, are successful pioneers. Liberal Christianity has her best opportunities in countries that are old, if only their civilization, literature, and politics are still alive. It is much more likely, in our judgment, to prevail during the present century in Old England than in New, and in New England than in

any other part of America. The West has offered a very inhospitable home to Liberal Christianity. She has transported her disciples there, rather than reared them on the ground; and they are still exotics. It is this fact which makes whatever liberal religious element there is in the West so valuable, and so much in need of careful protection and nursing. It is not that the West craves it, or recognizes its need of it, but that the less it feels its want, the stronger the want is. Of course, the very difficulties under which liberal religious life and thought struggle in the West, give a peculiar strength and earnestness to that small amount of it which survives the frost. There is a precious leaven of native independence of thought, craving for freedom, and thirst for religious breadth, among the rising youth of the West, which it is of the gravest importance to the interests of that whole region and of our common country, should be provided with suitable development in schools, colleges, and churches planted there by liberal hands and souls.

Surely, among the thirty odd colleges in Ohio, the hundred colleges in the West, where some special type of theological opinion is stamped upon rising youth, and the sanctions and weight of education and training are given to preconceived sectarian opinions, — colleges that turn out whole classes of Baptists, Methodists, Episcopalians, Perfectionists, to order, — it is important there should be one college at least, and as many more as possible, where no stress whatever is laid upon sectarian views; where the mind and heart of youth are permitted to expand freely into large and generous growth, without Dutch pruning and shaping; where the stinting and deforming influence of moulds of religious thought are not forced on the flowing metal of their yielding minds, and a patient waiting upon a careful culture, for nobler fruits of a later harvest, is the characteristic spirit of the place. The destinies of literature, science, poetry, art, scholarship, statesmanship, in the West; the ultimate destinies of lofty piety, and all-permeating morality, — are dependent on such institutions. You may meet the immediate want for sectarian preachers, for country doctors and village lawyers, by the existing system of colleges; but if you want men to advance the moral, scientific, political, and social

life of the West, you must provide a large, free, slow, broad, unsectarian and untyrannical culture for them in a college like Harvard, and as much better in the same direction as you can. The experience of Antioch College, under Horace Mann, was sufficient to prove the existence of an exceptional class of independent and aspiring youth in the West, who could be satisfied with nothing short of a college formed after this liberal conception. It proved that the students at Antioch were much less exclusively derived from either Christian, Universalist, or Unitarian sources than had been expected. Half of them came from other communions, attracted wholly by the freedom and the large, pure atmosphere of Antioch. It is from this source that the college is now mainly to look for its students. It now bases very little of its hopes upon any special support from the Christian denomination, — glad as it will be to welcome those who ought to feel a peculiar privilege in seeking that original shrine of their hopes, — and very little upon the support of a few western or eastern Unitarians. It appeals to the thinly scattered, but still, when combined, the large class of thoughtful, aspiring youth, of larger gifts, deeper instincts, and loftier aspirations, who are hid away in the West; young men in whom the future glory of that region now dwells; the orators, statesmen, divines, philosophers, historians, artists, and real leaders of the West, as it is to be! And it appeals to this class, now within four solemn years, greatly enlarged and quickened by the teaching, the discipline, and the vast experiences of the war! There must have been apt scholars from ten thousand farms and workshops, passing through the practical university of the war, who have graduated from it with an intense thirst for positive knowledge and training; who have thrown overboard sectarian prejudices, and the thraldom of their local ideas; who have discovered their own power as thinking beings, and how large and various life is, and how much is to be learned and known by them that will; youth, who crave exact and extensive training; who demand enlightened, dignified, and earnest teaching; who long to meet, and put themselves under real leaders and educators; and who will flock to a college which hangs out, under the pledge of sufficiently known and honored names, the flag of free

thought, unsectarian religion, broad culture, thorough scholarship, and able, intellectual training. The war has given us a new West. There is a beautiful crop of noble thought and life to be harvested there from this planting, and the fields are white. The harvest is plenteous, but the laborers are few!

Antioch College aspires to fill this place in the West. It already has a high educational prestige from the presidencies of Horace Mann and Dr. Hill, and the superior character of the few college classes graduated there. But it hopes now to grow into a first-class institution, so far as such is possible in America, at an early day. These hopes are based upon the expectation of a liberal pecuniary support, or endowment for Antioch from our wealthy Unitarians in the Eastern and Middle States. With a hundred and fifty thousand dollars added to the present endowment of one hundred thousand dollars just promised for the college, it is felt by its friends and by the board of trustees, that an educational institution can be sustained there of a character to meet all the requirements of the higher culture now demanded in and for the West. If it be asked why Unitarians should be looked to exclusively to make this endowment, the answer is, because, as a class, they are the only body of people in the country enlightened enough, rich enough, liberal enough, unsectarian enough, to do it; at any rate, the only class, having these qualifications, who are not pledged to some other use of them. The Unitarians, as a class, are the only body of religionists in this country who ever act as a body for any objects not sectarian or denominational, or for any objects not directly religious in their purpose. They are the natural planters of high education in this country; the appropriate friends of broad culture; the guardians of wide national interests, and especially of those which do not meet the more immediate acceptance of the slow majority. The Unitarians are the only sect that can and do sustain wholly unsectarian colleges. They kept Harvard free and undenominational, when it was all their own, for the benefit of all the other sects. They never used it directly for their own advancement. They propose to do the same with Antioch; and the public is glad to see them the pioneers in education. They have, as a denomination, a better educational

prestige than any other. Those who do not like their theology, like their schooling, — know that they unite scrupulous business management, and careful moral administration, with broad and generous culture; and that their educational schemes are not likely to be without sound pecuniary basis, or considerate and competent intellectual apparatus. Fortunately, the war has thrown down, for the time at least, some of the upper bars in the sectarian fences; and even the Unitarians are permitted to pass over fields long jealously guarded against them. We hope to see youth of all denominations hastening to Antioch, as to a place where thorough scholarship, perfect religious independence of opinion, and a noble idea of general culture, shall take the place of all the petty plans for manufacturing professional men of sectarian patterns, and flooding the West with degrees that mean little that can elevate, lead, or honor the society and civilization in which they are scattered.

DR. HENRY BIGELOW.

WORDS cannot express the sorrow with which the death of this noble champion and exemplar of our Unitarian faith has filled that large portion of our community who knew and loved him. The discourse by Rev. Mr. Young, which is elsewhere noticed in this Journal, portrays his character as a physician, as a citizen, and as a Christian believer. And we say, in all calmness, that it will be hard to find a truer embodiment of all Christian virtues, or one more stimulating as an example to others.

He was, so far as regards his position, simply a physician in a pleasant suburban town; but he made his life so rich, so beneficent, that its story has a fascination such as belongs to few of what would be called eventful careers. He sparkled with generous promptings, so that every moment was freighted with an opportunity that he seized for some interesting service. When he visited the bedsides of the sick, the professional advice or treatment was almost less valuable than his encouraging tone, or, when the occasion called for it, his words of prayer.

He made the profession heroic and romantic by the various ways which he found of noble self-sacrifice, of thrilling incident, in the practice of every day. Something of this is suggested in the saying of his quoted by Mr. Young, "I would rather be called up at midnight, to go and assure a mother that her child was not in danger, than that she should pass an anxious night."

We can see, through that one expression, something of the joy in doing good which marked and gilded his whole professional career. Mr. Young gives another instance to show the playfulness and liberality, and the richness, of his character. A family, whose head had once been dear and kind to him, afterwards called upon him for professional service, and asked him for his bill; and he presented the following: —

"HENRY BIGELOW,

To the memory of —— —— Dr.	——— Cr.
Item. To many grateful recollections.	By any professional services rendered the family by me.
Mem. "I was a stranger, and ye took me in."	
Item. To sundry unselfish aims. do. higher aspirations.	Bal.
Mem. "Mark the perfect man, and behold the upright."	Command me.

Sincerely acknowledged,
HENRY BIGELOW."

But, while he thus found occasion for noble deeds, in connection with the labors of a very wide and successful practice, he was also devoted largely to every kind of useful work as a citizen. As head of the School Committee, he brought the schools of Newton to the highest rank among Massachusetts schools; and there was no movement for the public good in which he did not bear a foremost part.

Nor was he less faithful to his religious duties. It is worthy to be recorded, that, while we presume few practitioners have more reasonable excuse for absence from the Sunday services in the church, he was not only punctual there, but he assumed the superintendency of the Sunday school, and lavished upon that such wealth of service as if it was his only care.

If there were room, we could tell many things which seem to

us to give a fascination to his life. It was a fitting close to see him, in his dying hour, so trustful amid his suffering, so strong in his Christian faith, so radiant in his anticipations, and thus passing away just when, on Sunday morning, the last stroke sounded of the bell which called together the children of his Sunday school. And then it was a scene which gives us a new love of humanity to read how, in homes for miles around, elders and childhood alike were in tears; and how churches of another faith than his tolled their bells, and people of every class mourned for him with unaffected grief.

We knew Dr. Bigelow chiefly through his interest in the Unitarian cause. As a member of various associations and committees connected with our denominational activity, he was prominent and valuable. The last time we met him was in a committee of which he was one, appointed to raise money for the purposes of the Unitarian Association; and we remember well the encouragement which came from his earnest words, and the assurance of his active help. Few are more confident and clear in their religious convictions than he was, or more ardently devoted to the principles which they believe. We shall miss deeply in all our movements his efficient aid.

And yet it has occurred to us to think, whether, in any thing he ever did, he was of more service to the principles of a Liberal faith than in the moment of his death. We saw how people of every denomination recognized in him a pure and Christian man; — and yet everybody knew that he was, with all his heart, a Unitarian. Was there in all that town a person, be he Baptist or Calvinist or Roman Catholic, who, whatever his creed might teach in regard to the necessity of a right belief, and its own infallibility, would not have prayed that his death might be like his? and did they not, for that moment at least, confess that all which they hope of saving efficacy in their religious belief was, after all, attained by him whose Christian life had been manifest before them, in connection with a faith which they intellectually declare to be inadequate to save?

We could wish that some biography might be written which should present, yet more completely than is done in the discourse of Mr. Young, the lineaments of his character and the incidents of his life.

REPORT OF REV. J. G. FORMAN.

LITCHFIELD, ILL.

Resumed a monthly service at Litchfield, Ill., a rising and important young city, of four thousand inhabitants, on the Terre-Haute Railroad, sixty miles east of St. Louis, one of the great thoroughfares of travel between the East and West. I had formerly bestowed missionary labor on this place; and there are nearly a dozen good families of our faith here who are glad to co-operate with me in our efforts to build up a liberal Christian sentiment in the community, resulting, as we hope, ultimately, in a free Christian Church. Our services are held on the fourth Sunday in each month.

EVANSVILLE, IND.

I have already made one visit to Evansville, Ind., and preached on the morning and evening of Sunday, Dec. 17, in the Masonic Hall, to a congregation, at the first service, of eighty persons, and, at the second, of a hundred and thirty persons; comprising several families of real worth, and a goodly number of the best citizens, either entertaining, or favorably inclining to, our liberal, Christian faith. The result of this visit was an arrangement to preach in Evansville two sabbaths in each month; and my appointments are already made for next Sunday and the Sunday following.

There is a good prospect that our movement in Evansville will grow to sufficient strength, in a reasonable time, to call for a settled minister, giving me opportunity to do the same first work of gathering the elements of a liberal congregation together in some other community. It is a city of twenty-five thousand inhabitants, having a large trade and commerce on the Ohio River; and it is pretty sure, I think, with the earnest friends we have here, to contain among its numerous churches, at some future day, one devoted to the Unitarian faith.

Your friend and co-worker in the gospel,

J. G. FORMAN.

LETTER OF REV. JOHN ELLIS.

THORNTOWN, ILL., Dec. 28, 1865.

BROTHER LOWE.

DEAR SIR, — In regard to Tennessee, and that part of the South that I visited, I come to the conclusion that our liberal, free, and catholic sentiments were just what they need, as a *healing balm*, in their present broken, scattered, and bleeding state; and that, in a short time, — perhaps by spring, or at most by autumn, — we could do much there.

I *think* that our cause (Liberal Christianity) can be permanently established in many places in the South, with but little expense to the Missionary Board. It was my conviction when there, that at Greenville, Knoxville, Cleaveland, Franklin, or even at Huntsville, Ala., our cause could be established. In either of those places, a school on free principles, for young ladies and gentlemen and for children, with tuition free for a year or two, would eventuate in a permanent institution of learning, and establish a Liberal Church also. Under its supervision, a colored school could be conducted that would do a vast amount of good.

While in Tennessee, I visited and preached in a number of places, sometimes to the whites and sometimes to the blacks. I generally had good attention.

LETTER FROM MR. DALL.

BOMBAY, Dec. 25, 1865.

DEAR BROTHER LOWE, — Our Christmas is kept here, not exactly with our harps upon the willows, yet with a keen sense of our absence from dear old Boston and the loved ones at home. Yet, with the breaking of the day, we are merrily passing round the familiar benediction. David Livingstone, the opener of Africa, who, a week from to-day, leaves this chief city of India on his third expedition to that sister continent, sits near me on the verandah. A "merry Christmas" from such

an one as he, consoles me for the pains of an exile so much lighter than his own; and his brave, genial, grey-whiskered face looks up, as I return his salaam, with a smile bright and welcome as your cheeriest Christmas fire. God bless him! you say with me and brother Stearns; and may his true missionary life, literally among lions, quicken ours to seek and to save, with a more practical wisdom, and a wider, world-encircling love and faith!

During my all-too-brief stay here, I am a daily, hourly, and delighted learner. I expected to find Bombay the *third* city of India, and I find it the *first*, — first in population, in wealth, and in natural and architectural beauty. Whether it be the first in intellectual activity, and in moral and broadly religious life, I am daily trying to discover. New people meet and instruct me; and new facts, important and startling, reveal themselves with the hours. Engagements to meet "representative" men — Hindoos, Parsees, and others — follow me up to the latest moment of my stay. You will therefore pardon all excess of brevity this time; as gathering and distributing, receiving and imparting, cannot well proceed simultaneously. How delightful it is to find out how little one knows, and what riches of knowledge lie on every hand! My last to you, I think, was from Madras. Thence I proceeded to Salem, after being quite busy among our English Unitarian friends there for fifteen days. For the first time, we had services in the chapel, which were advertised in the daily papers. I made new and valuable friends, and had, perhaps, better success than ever before in somewhat broadly planting our faith. The hour I reached Salem, — in fact, before I was out of the railway-carriage at the station, — a printed notice was thrust into my hands, showing that, within that hour, I was to meet the "Vedic Unitarians;" and I proceeded at once to declare the central principles of the gospel to about a hundred of them, half of whom understood English, and all of whom were doubtless aided and quickened by the eloquent interpretation and comments of their leader, a young lawyer, — Soobroyaloo, — who called his friends and disciples to meet me again, and to bring forward their special difficulties: and this they did on the following evening, which

was Sunday, on which also the Salem Christian Unitarians had had their own proper services. Before I left them, I made arrangements for the purchase of a chapel-lot of land. At Metapollium, at the foot of the Blue Hills (Neelgiris), I again had services, somewhat informally; the gatherer of my audience being Paul David, one of the Roberts Unitarians. Joshua David, his brother, was ready to receive me, with some twenty-five inquirers, at Coimbatsor. At Kotagiri, on the Hills, the following Sunday, I preached in a regular pulpit, by special invitation. At Calicut, on the Malabar coast, I found another zealous Unitarian Solomon of the Roberts Church; and still another, Manuel Benjamin, is doing some religious work here in Bombay. A noble Unitarian work in India is growing up, almost in spite of us. Oh, come, come to the wedding feast! Pray for and with your brother DALL.

AT THE PRESBYTERIAN CHURCH in Augusta, Ga., Rev. Dr. Wilson, pastor, at the morning service, Sunday, Feb. 11, a paper was read and adopted, according to the terms of which they separated themselves now and for ever from all ecclesiastical and Christian relations with the Presbyterian Church North: this in the place of the usual sermon, and to the accompaniment of prayers and hymns.

MEETINGS ON BEHALF OF THE AMERICAN UNITARIAN ASSOCIATION, AND THE RAISING OF FUNDS.

A MEETING of delegates from the societies in the Plymouth and Bay Associations was held in Quincy, Feb. 13, at which, after a statement by the Secretary of the American Unitarian Association, and the Secretary of the National Council, earnest speeches were made by Rev. Messrs. Wells, Lincoln, Hall, Young, and others; and Hon. J. H. Mitchell, Rev. E. H. Hall, Messrs. J. K.

Nash, I. W. Munroe, Pardon Copeland, and Levi W. Bates were appointed a Committee to second the appeal of the Association, and to aid in securing prompt action from the churches.

A similar meeting of the Bristol County and Rhode Island Societies was held in Taunton, Feb. 22, at which the Secretary of the American Unitarian Association, and Rev. Mr. Livermore of the Executive Committee, presented the conditions and prospects of the Association; and, after addresses by Rev. Messrs. Potter, Woodbury, Webster, Harrington, Hon. S. Padelford, Theodore Dean, Esq., and others, a Committee was chosen, consisting of Messrs. Theodore Dean, W. B. Weeden, Simpson Hart, Hon. S. Padelford, Capt. West, and J. P. Bush, to carry into effect the purpose of the meeting.

At both these meetings, the delegates were entertained with generous hospitality by the people of Quincy and Taunton; and every thing spoken was full of encouragement, and gave assurance of the repetition of last year's liberality.

Eight meetings of local Associations have thus been held, comprising in all a very large number of our churches.

It is hoped that some speedy action will result from them. A certain responsibility for this rests upon the committees which have been appointed; but, of course, this does not lift it from every pastor and every layman, and none need wait for communications from the Committee. Let each Society encourage every other, by the promptness and fulness of its response!

At present we have to acknowledge the following contributions, in each case at least the amount designated as their proper share of $100,000; and hope, from this time, to be able to give a rapidly swelling report: —

Somerville	$700.00
Lexington (not completed)	100.00
Northampton	110.00
Greenfield	204.85

JOTTINGS FROM THE RELIGIOUS WORLD.

An interesting controversy has occurred in the First Baptist Church in Syracuse, N.Y., in regard to the alleged heresy of its pastor, Rev. Mr. Mundy. A council was convened, before which a committee presented the following charges against Mr. Mundy, viz: —

"That he denied the doctrine of the total depravity of man, — the necessity of the observance of the Christian sabbath as laid down in evangelical creeds; that he denied the doctrine of the resurrection of the body; and, lastly, that he taught that the evangelical view of the atonement was not only unscriptural and unchristian, but heathenish."

The Committee introduced very little testimony save on the last point. On which, by reference to certain sermons, it was proved that he taught that Christ's sacrifice was to the same effect as that of a mother for her child or a patriot for his country, and was never meant to be interposed as a shield between man and divine vengeance; that the common sacrificial doctrine was born in the darkness of the eleventh century; that the purely heathen idea that God requires a sacrifice was revolting to Christianity; and that expiatory sacrifices were Satanic, as attributing to God the attributes of Satan.

In the course of the proceedings, there was a unanimous testimony from those who opposed, as well as from those who defended, his theological position, as to the pure character, the unaffected piety, and the good influence of Mr. Mundy; and one speaker drew tears from the assembly in describing the effect of his ministrations. It is gratifying to record, that Dr. Robinson, of Rochester Theological Seminary, and some others of the Council, advised a spirit of forbearance; reminding them that this view of the Atonement was held by many Christian

men, such as Bushnell and Maurice, implying, of course, that Orthodox views on that once most rigidly guarded point of doctrine are not essential to Christian soundness.

The Congregational Quarterly contains valuable statistics in regard to the Orthodox Congregational Church in America, among which we note the following interesting fact: Out of 2,761 ministers in that body, only 792 are regularly settled over parishes; 1,094 are noted as affording stated supplies, or in some way acting as pastors; 875 are out of employ.

NEW PUBLICATIONS.

Youth's History of the Rebellion. By W. T. Thayer. Walker, Fuller, & Co.

This is the fourth and last volume of that attractive series which has already been commended.

PAMPHLETS.

Tribute to the Memory of Henry Bigelow, M.D. By Edward J. Young. Referred to elsewhere in the pages of this Journal.

Twenty-first Annual Report of the Minister at Large in Lowell. By Horatio Wood.

This is very instructive. Among other interesting suggestions in regard to the great social problem of which it treats, it earnestly urges, rather than the establishment of institutions of reform, to try to bring all who need soul-help into some connection with that best of all educational institutions, a virtuous home.

"*Memoir of the Controversy respecting the Three Heavenly Witnesses*, 1 John v. 7." By "Criticus." New edition, with Notes and an Appendix. By Ezra Abbot. New York: James Miller.

The Controversy, it is needless to repeat, is as to whether the words enclosed in brackets in the following passage are genuine, "For there are three that bear record [*in heaven, the Father, the Word, and the Holy Ghost; and these three are one:*

and there are three that bear witness in earth], the spirit, and the water, and the blood; and these three agree in one." Probably few now need to be informed that these words are an interpolation, and ought no more to be in the Bible than any note which a person may write in the margin of his own private copy. The book we are noticing shows how universally this is admitted by all scholars of any repute, whether Trinitarian or Unitarian. It is so universally admitted, that it may be considered no longer a controversy; and some might even question the need of republishing this Memoir. Only the fact remains that the verse is still printed in our Bible; is read, without hint of its spuriousness, as the lesson of the day in all Episcopal Churches the Sunday after Easter; is quoted as the leading Trinitarian proof-text in theological discussions, and even as recently as May, 1864, by the "Boston Review."

The Memoir, printed originally in 1830, has been republished through the liberality and scholarly earnestness of Rev. Frederic Huidekoper, of Meadville; and has been supplemented by notes and an appendix by Ezra Abbot, who has brought it down to the present day, and whose name is sufficient assurance of its accuracy of statement and fulness of research.

We commend the book to all who would be thoroughly acquainted with this interesting subject. Copies of it have been purchased, and are offered for sale by the AMERICAN UNITARIAN ASSOCIATION, and will be sent by mail on receipt of the price ($1.25).

MEETINGS OF THE EXECUTIVE COMMITTEE.

Feb. 12, 1866. — Present, Messrs. Palfrey, Kidder, Padelford, Hedge, Hinckley, Livermore, Hepworth, Smith, Sawyer, Denny, Crosby, Fox, and Lowe.

The Committee on Publications reported, that books had been granted, in response to applications received, to the following institutions: Town Library, Harvard, Mass.; Ladies' Literary Association, Brewster, Mass.; Mercantile Library Association, Atchinson, Kansas; Mercantile Library Association, Springfield, Ill.

This Committee also reported on various other subjects, and appropriations were then made for the following objects: To

publish a work by Rev. James Freeman Clarke, D.D., on "The Truths and Errors of Orthodoxy," to be, in part, a reprint of the articles with that title written by him for the "Monthly Journal;" to print new editions of the "Works of William E. Channing, D.D.," Wilson's "Unitarian Principles confirmed by Trinitarian Testimonies," and "Seven Stormy Sundays;" and to publish a series of tracts for the Freedmen, to be prepared under the direction of the Publication Committee.

The Committee on the New-England States recommended, that an appropriation of seven hundred dollars be made, in response to an application received, to the society at Neponset, Mass., to aid them in paying a debt on their church; which report was adopted.

The Committee on the Middle and Southern States reported, that an application for aid had been received from a Unitarian Society just organized in Vineland, N.J. A Sunday school had been started, and social meetings held, and a hall for the Sunday services had been engaged, which would be ready for occupancy in March. The friends of the movement were, however, unable to raise at present, besides the amount needed for incidental expenses, a sufficient sum to employ a preacher. The Committee recommended for this purpose an appropriation of two hundred dollars.

The Committee further reported, that letters had been received from persons in Wilmington, Del., interested in Unitarianism, which satisfied them, that, in view of the size, importance, and probable increase of that city, taken in connection with the amount of interest already existing there in Liberal Christianity, and the present condition of the churches, Wilmington was a point well worthy the attention of the Association. For a missionary movement there, an appropriation of two hundred dollars was recommended.

They reported that accounts from Washington were very encouraging. Information had just been received of the organization there of a society of young men, called the "Washington Unitarian Association," formed for active religious work, in connection with the spread of Unitarian views. Rev. Dr.

Briggs, of Salem, was to supply the pulpit during February, and Rev. George H. Hepworth, of Boston, during the month of March. They recommended, for the purposes of this mission, a further appropriation of three hundred dollars.

This Committee, in conclusion, reported that the mission of Rev. Henry F. Edes, in Georgia, had resulted in his devoting himself chiefly to the Freedmen. He had two evening-schools for adults, had been appointed editor of a newspaper, and in these offices, and by speaking in their churches and in other gatherings, and by various kinds of influence, is carrying out the purposes of this mission. A similar report might be made concerning the work of Rev. James Thurston, in North Carolina.

All the recommendations of this Committee were adopted.

The Committee on the Western States presented a report, in which they recommended that the sum of four hundred dollars be appropriated to the society in Sheboygan, Wis., to aid in building a church, the amount to be given with the usual condition, that, should the church be ever used for purposes unsatisfactory to the Executive Committee of the Association, it should be refunded; and also recommended an appropriation of four hundred dollars to the society in Fort Atkinson, Wis., for the expenses of the year beginning Jan. 1, 1866.

They also reported, that an application had been received from the society in Janesville, Wis., for the relinquishment, on the part of the Association, of its claim to the amount loaned to them for the purpose of building their church. The Committee recommended, that the request be granted on the following conditions: that the society should, within this year, raise money to pay the balance of the debt; that security should be given satisfactory to the Western Committee of this Board, that the money should be repaid to the Association, if ever the church should be used for purposes not satisfactory to the Executive Committee; and that the society should, after the present year, relieve the Association and the Western Conference from their obligation to afford annual aid towards the expenses of the society.

The recommendations of this Committee were adopted.

The Committee on Foreign Missions reported in favor of an appropriation of five hundred dollars, to enable Rev. C. H. A. Dall to operate the printing-press belonging to his mission, in printing such tracts and other matter as he might consider useful for distribution; which report was adopted.

The Board then adjourned to Monday, March 12.

INTELLIGENCE.

The Church of the Redeemer, East Lexington, Mass., a union of the former Unitarian and Universalist Societies, having remodelled the old Unitarian meeting-house, rededicated it on Sunday evening, Jan. 30. The order of services was as follows: Introductory sentences and invocation by Rev. W. E. Gibbs (Universalist), of West Cambridge; Psalm lxxxiv. by Rev. B. K. Russ (Universalist), of Somerville, and the choir, by verses, alternately; Scripture lesson by Rev. Leonard J. Livermore, of Lexington; prayer of dedication by Rev. William O. White, of Keene, N.H.; sermon by Rev. William T. Stowe, pastor of the church; prayer by Rev. Theodore H. Dorr, of Lexington; benediction by the pastor.

The new Church in Montpelier, Vt., the Church of the Messiah, was dedicated on Thursday, Feb. 1. The sermon was preached by Rev. Frederic Frothingham, of Brattleboro', Vt.; and Rev. Charles A. Allen, the pastor of the society, offered the prayer of dedication. The other services were conducted by Mr. Allen, and Rev. Eli Ballou, D.D., of Montpelier.

The Church erected by the Unitarian Society in Rochester, N.Y., was dedicated on Thursday evening, Jan. 25. The sermon was preached by Rev. Frederic W. Holland, pastor of the society. The Scriptures were read by Rev. George W. Hosmer, D.D., of Buffalo, N.Y.; and Rev. Samuel J. May, of Syracuse, N.Y., offered the consecrating prayer.

Rev. John C. Zachos, of West Newton, Mass., has accepted a call from the society in Meadville, Penn.

Mr. MINOT G. GAGE, a graduate of the Cambridge Divinity School in the last class, has accepted a call from the society in Nashua, N.H.

Rev. AMOS D. WHEELER, D.D., of Brunswick, Me., has accepted an invitation from the American Unitarian Association, and the Maine Unitarian Conference, to act as a travelling missionary in that State.

Rev. SIDNEY H. MORSE has resigned the charge of the society in Haverhill, Mass., in order to devote more time to "The Radical," of which he is the editor.

A NEW UNITARIAN SOCIETY has been organized in Rochester, Minn.

Rev. HENRY F. EDES, the missionary of the American Unitarian Association at Augusta, Ga., has been invited to take the editorial charge of a paper published in that city, called the "Loyal Georgian."

Rev. JOSEPH F. LOVERING has accepted a call from the society in Concord, N.H.

Mr. ABRAHAM A. ROBERTS, a graduate of the Meadville Theological School in the last class, was ordained as pastor of the society in Baraboo, Wis., on Tuesday, Feb. 13. The services were conducted by Rev. Robert Collyer, of Chicago, Ill., and Rev. Carlton A Staples, of Milwaukee, Wis.

Rev. ROBERT L. COLLIER, D.D., formerly of the Methodist denomination, has accepted a call from the First Unitarian Society, Chicago, Ill.

THE MEADVILLE THEOLOGICAL SCHOOL will hold its annual Visitation on Thursday, June 21, this year; and the fall term of the institution will begin, one week earlier than usual, on Monday, Sept. 3.

ACKNOWLEDGMENTS.

1866.

Jan. 18.	From Joseph Day, as an annual membership . . .		$1.00
19.	„ subscribers to Monthly Journal in West Roxbury		12.00
23.	„ a friend		50.00

Jan.	23.	From Mrs. Charles Bradford	$1.00
	23.	„ subscribers to Monthly Journal in Brooklyn, Conn.	8.00
	25.	„ Society in Somerville, including life-memberships for the following persons: E. R. Sawyer, Jona. Brown, jun., C. Downer, J. B. Brigham, F. H. Raymond, Mrs. C. Tyler, B. Pitman, Mrs. M. P. Foster, and F. P. Henderson	500.00
	25.	„ Society in Athol, including an annual membership from Rev. Ira Bailey	20.18
	25.	„ Society in Harvard, for benefit of Freedmen	25.00
	26.	„ M. T. Bigelow and A. K. P. Welch, Cambridge, to make themselves life-members	60.00
	26.	„ subscribers to Monthly Journal in Providence, R.I.	59.00
	27.	„ subscribers to Monthly Journal, in Rev. C. Lincoln's Society, Hingham	10.00
	29.	„ D. L. Millekin, E. T. Webb, J. M. Crooker, A. G. Phillips, J. H. Low, J. L. Seavey, William Dyer, Samuel Appleton, E. L. Getchel, C. K. Matthews, L. E. Thayer, and Mrs. T. R. Doolittle, Waterville, Me.; and B. C. Paine, and R. H. Green, Winslow, Me., as annual memberships	14.00
	29.	„ W. T. Piper, as an annual membership	1.00
	30.	„ Society in Peterboro', N.H.	30.00
	30.	„ Darius Miller, to make Samuel E. Turner, of Baltimore, Md., a life-member	30.00
	30.	„ Mrs. M. T. Taggard, to make herself an annual member	2.00
	30.	„ subscribers to Monthly Journal, in Uxbridge	12.00
Feb.	1.	„ Miss Jane B. Smith	10.00
	1.	„ Mrs. C. Macconnell, as an annual membership	1.00
	5.	„ Rev. Dr. Ellis's Society, Charlestown, for Monthly Journals	78.00
	8.	„ subscribers to Monthly Journal, in Leicester	9.00
	8.	„ subscribers to Monthly Journal, in Marblehead	8.00
	9.	„ a friend in Framingham	50.00
	9.	„ Rev. Alpheus Harding, Rev. E. C. L. Brown, and Daniel Lyman, as annual memberships	3.00
	10.	„ subscribers to Monthly Journal, in Kalamazoo, Mich.	10.00
	10.	„ a friend	1.00
	12.	„ North Society, Salem, for Monthly Journal	26.00
	12.	„ subscribers to Monthly Journal, in Walpole, N.H.	7.00
	12.	„ Society in Lexington	100.00
	12.	„ Rev. F. Israel, for India Mission	5.00
	13.	„ I. S. French, as an annual membership	1.00
	15.	„ Society in Northampton	110.00
	16.	„ Rev. G. W. Withington, as an annual membership	1.00
	19.	„ Society in Keene, N.H., for Monthly Journal	38.00
	19.	„ Society in West Roxbury, for Monthly Journals, additional	3.00